Design Resource

Sacred Groves at Manav Sangrahalay

The Traveling Exhibition 'Sacred Groves of India'

by
Palash Vaswani
IDC, IIT Bombay

Source:
https://dsource.in/resource/sacred-groves-manav-sangrahalay

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Introduction

Cultures have been evolving around nature since ages. It has been given a Godly status in almost every religion. Customs have been built around the natural world, devoting our existence to the environment. Worshipping 'Nature' is a form of showing gratitude for all it has given us. 'Sacred Groves' are the best example of this phenomenon. These are the sanctified areas, where the growth of the forest is crucial for maintaining the ecological balance.

The traveling exhibition 'Sacred Groves of India' tries to show the importance of man-environment relations from the various parts of the country. It depicts the numerous methods adopted by the various communities in conserving the rich bio-diverse forests of India. Prototypes of the sacred grove shrines of Kerala, Tamil Nadu and Tripura have been created, which gives visitor an authentic walk through of the place.

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Sacred Groves

Kaavu - Sacred grove of Kerala

Kovil Kadu - Sacred grove of Tamilnadu

Umanglai - Sacred grove of Manipur

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Kaavu - Sacred grove of Kerala

'Kaavu' are spread across the length and breadth of Kerala. These sacred groves perform a unique role in bio-diversity management of the area. There are over 2000 well preserved sacred groves managed by private individuals and Devaswami trusts in the state. There are many myths, legends, and faiths associated with the sacred groves dedicated to Lord Ayyappa, used to be the most common in the past. The sacred groves in North Kerala are mostly associated with goddesses or ancestral spirits (Amma, Ayalakshi, Ayirvalli, Bhagavati, Durga, Mashishasur, Mardini, Vana Durga, Vanadevta, Madan, Yakshi, Gandharvan, Yogeshwaran, Muthappan etc.), while in south Kerala; these are generally associated with snake worship (Nagam, Nagaraja, Nagini, Sarpam). The ritual and rites, performed in the sacred groves vary with regional caste and patron deity of the sacred grove. A ritualistic recitation called 'Sarpam Pattu' is performed in central and south Kerala, once every 10 or 12 years, to propitiate the snake gods. In the sacred groves, associated with Godessess in North Kerala, a dance called 'Theyyam' is performed.

Kaavu – Sacred grove of Kerala

Information card at the grove

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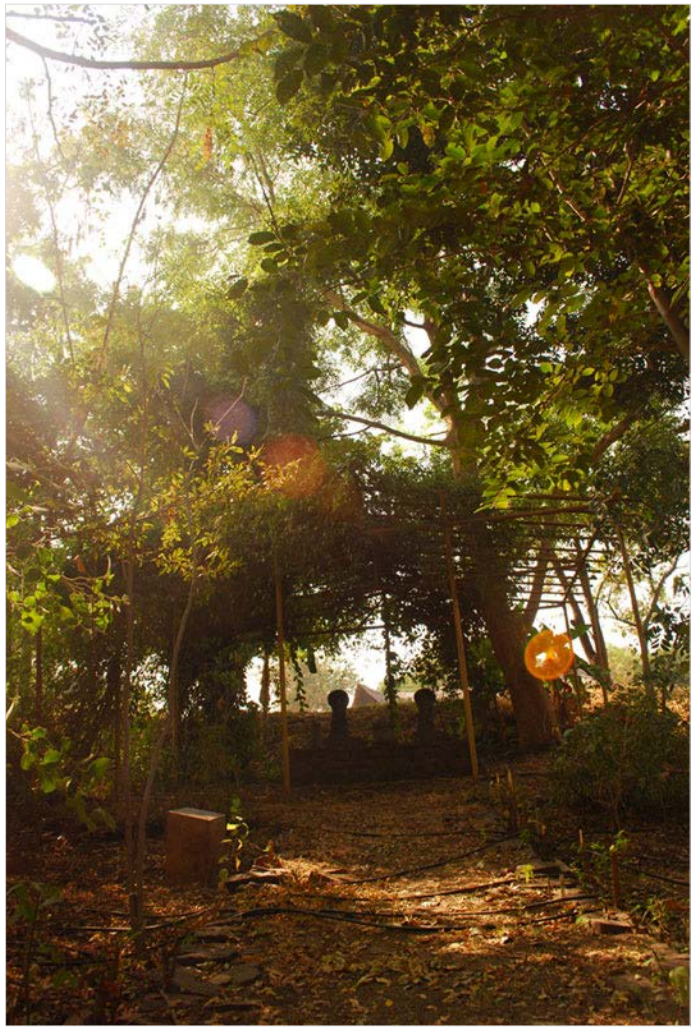
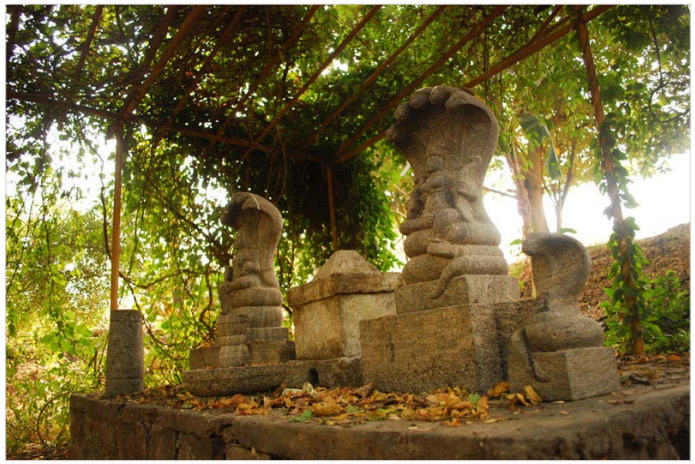


Kaavu – Sacred groves of Kerala



Shrine at Kaavu

Shrine at Kaavu

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Shrine at Kaavu

Shrine at Kaavu

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Shrine at Kaavu

Shrine at Kaavu

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Kovil Kadu - Sacred grove of Tamilnadu

Nature worship is an ancient Indian tradition. Sacred groves, representing one form of nature worship, are a component of the village landscape in Tamilnadu. Many groves have temples within them. While the residing deity in most of the sacred groves is the snake god, 'Ayappan', 'Murugan' and 'Amman' are also worshipped in some places. On full moon days, communities offer prayers collectively. The villagers believe that the groves provide livelihood directly or indirectly and restrict natural catastrophes. Many species of trees, shrubs & herbs, climbers etc. are grown in Kovil-Kadu. Apart from natural sacred groves, where natural vegetation has been protected, there are locally created sacred gardens. These are called Thirundavanas, meant exclusively for growing flowers for the deities. Such gardens are found in Srirangam, Chidambaram, Suchindram, Madurai and Srivilliputhur. The Kovil Kadu comprises of sculptures of Tamil folk deities and saplings from Tamilnadu.

Kovil kadu – Sacred grove of Tamilnadu

Kovil kadu – Sacred grove of Tamilnadu

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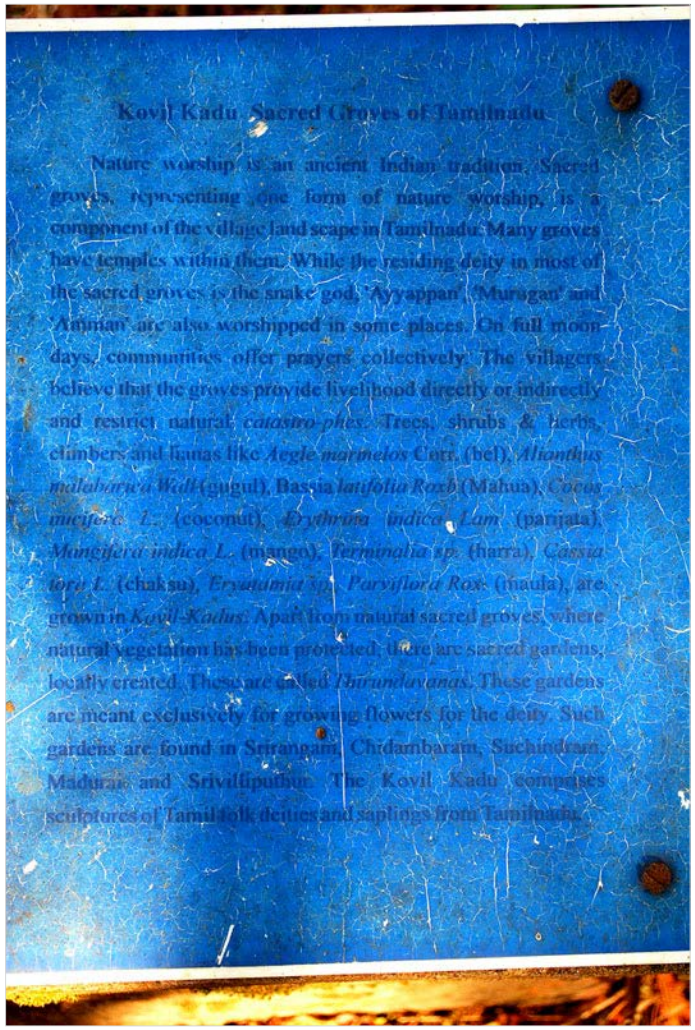
Kovil Kadu, Sacred Groves of Tamilnadu
Nature worship is an ancient Indian tradition. Sacred groves, representing one form of nature worship, is a component of the village landscape in Tamilnadu. Many groves have temples within them. While the residing deity in most of the sacred groves is the snake god, 'Ayyappan', 'Murugan' and 'Amman' are also worshipped in some places. On full moon-days, communities offer prayers collectively. The villagers believe that the groves provide livelihood directly or indirectly and restrict natural exploitation. Trees, shrubs & herbs, climbers and lianas like Aegle marmelos Corr. (bel), Alianthus malabarica Wall (gugul), Bassia latifolia Roxb (Mahua), Cocos nucifera L. (coconut), Erythrina indica Lam (parijata), Mangifera indica L. (mango), Terminalia sp. (harra), Cassia fora L. (chaksu), Eryatamia sp., Paryiflora Rox. (maula), are grown in Kovil-Kadus. Apart from natural sacred groves where natural vegetation has been protected, there are sacred gardens, locally created. These are called Thirundavanas. These gardens are meant exclusively for growing flowers for the deity. Such gardens are found in Srirangam, Chidambaram, Suchindram, Madurai and Srivilliputhur. The Kovil Kadu comprises sculptures of Tamil folk deities and saplings from Tamilnadu.
Information card at the grove

Shrine at Kovil Kadu

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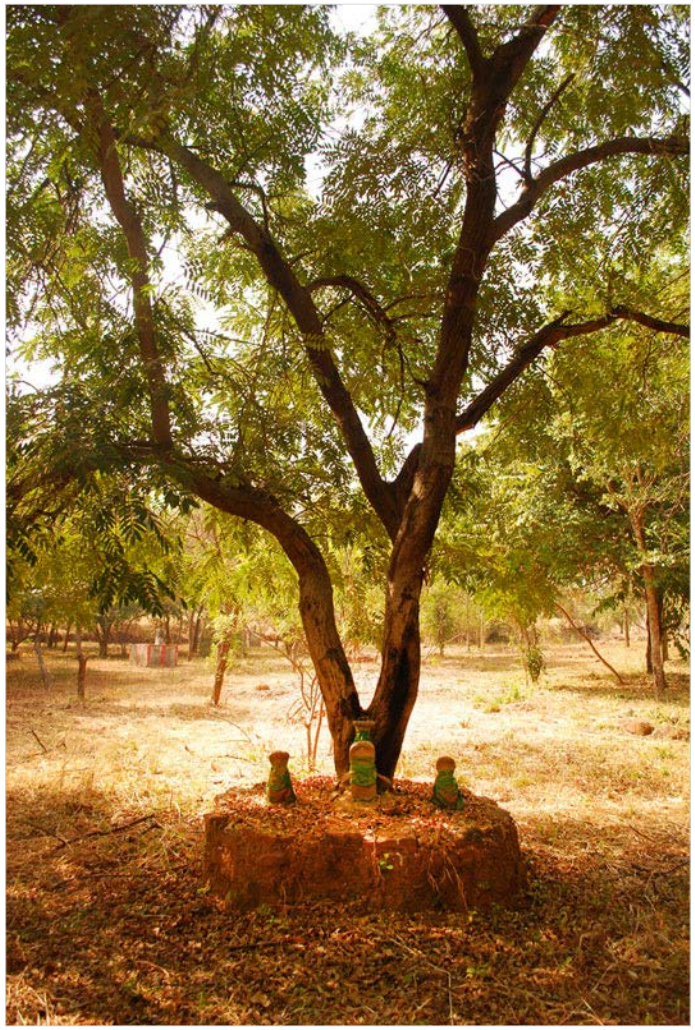
Shrine at Kovil Kadu



Shrine at Kovil Kadu

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Shrine at Kovil Kadu

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Shrine at Kovil Kadu

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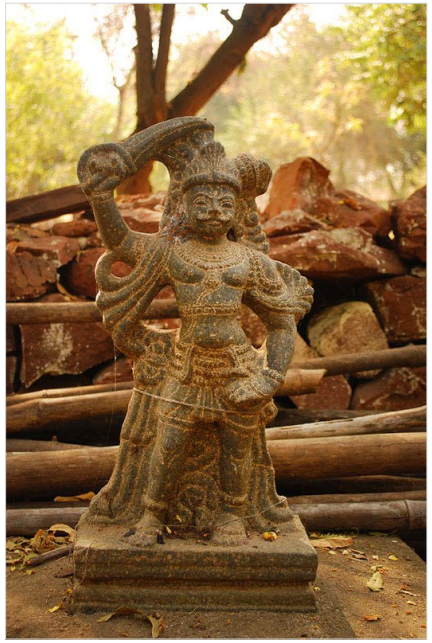

Shrine at Kovil Kadu

Kovil kadu – Sacred grove of Tamilnadu

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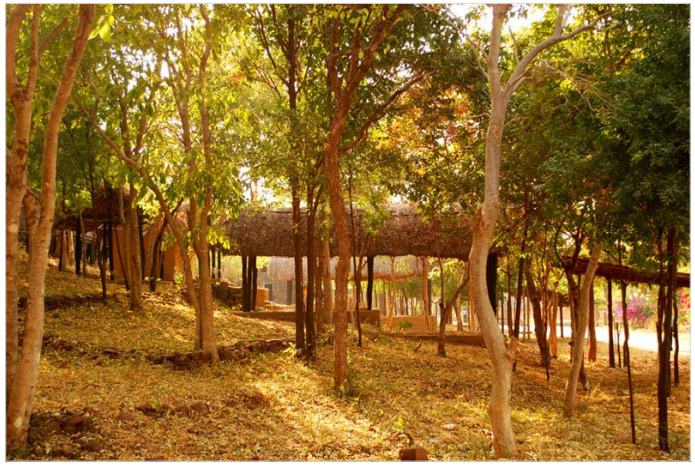
Umanglai - Sacred grove of Manipur

State of Manipur in the Northeast of the country has a rich bio-diverse forest life. Ethnic people of the state are quite aware of its importance to the ecology of the area. Patches of forest are dedicated to local deities, which are worshipped along with the jungle. Sacred groves of Manipur, existing in various locations, also harbor rich diversity of medicinally potential plants. They are also home to various endangered animal species. There are around 365 sacred groves or 'Umanglai' in Manipur.

Umanglai – Sacred grove of Manipur


Umanglai – Sacred grove of Manipur

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Umanglai – Sacred grove of Manipur

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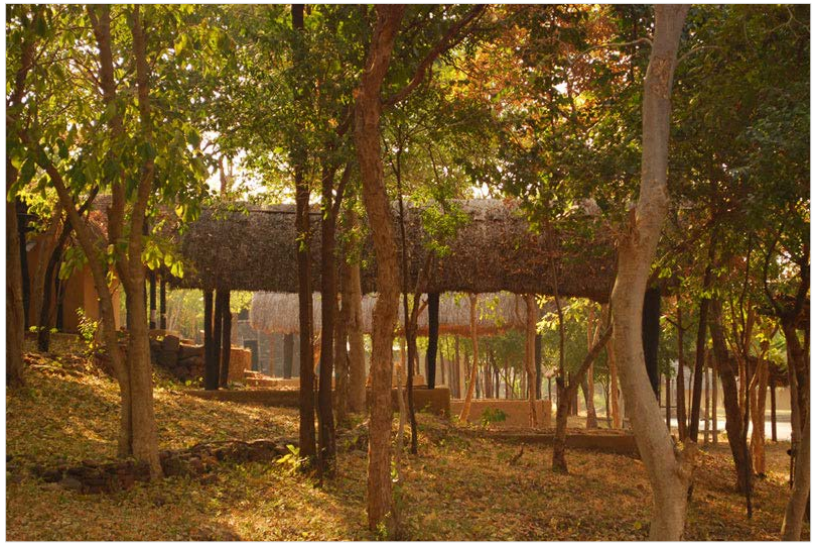
Umanglai – Sacred grove of Manipur



Umanglai – Sacred grove of Manipur

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Umanglai – Sacred grove of Manipur

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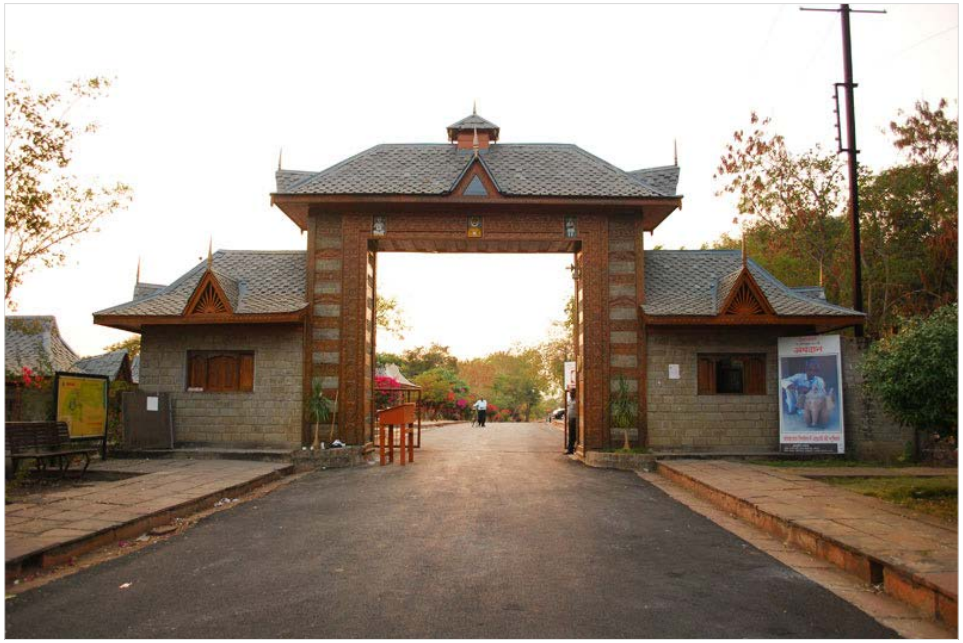
Manav Sangrahalaya

The Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), also known as "The Museum of Mankind" is an open-air anthropology museum that celebrates many traditions and cultures of India. An initiative by the Government of India, it displays the cultural evolution of India in the most detailed manner. Spread across the Shamla hills in Bhopal, it covers a sprawling 200acres of the area.

Being the only museum of its kind, it tells the story of mankind in time and space. The museum exhibits around 40 and more tribal culture and actual-size dwelling of various Indian tribes in different eco-climatic zones of India. The most interesting part of this exhibition is the actual size dwellings and display that has been build up directly by the folk and the tribal communities. It also displays a brilliant collection of pre-historic painted rock shelters, traditional technology used in the earlier days, a trail based on the mythological beliefs of Indian tribes, and sacred groves. Apart from all this, it has modern looking in-door museum, that display a collection of tribal costumes, arts and crafts, agricultural and household implements, and other objects. There is a well-stocked library, audiovisual archives and a huge collection of ethnographic specimens.

Entry at Indira Gandhi Rashtriya Manav Sangrahalaya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Map

Temporary exhibition hall

Temporary exhibition hall

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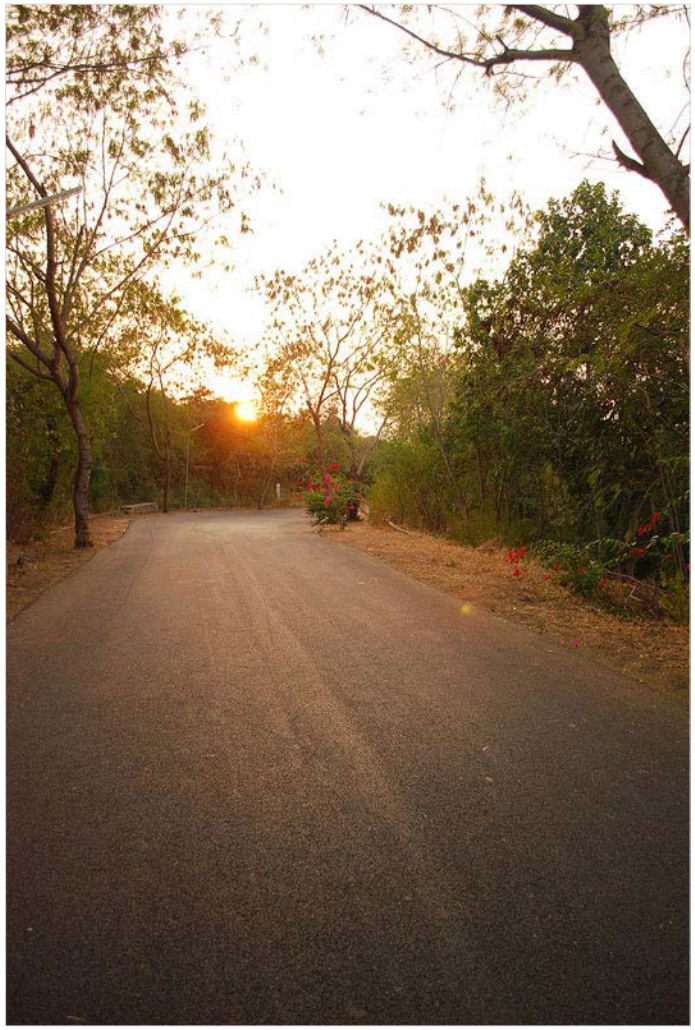

Evening at IGRMS

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Evening at IGRMS

Jackal talking a walk

Entry of desert village exhibition

Entry of desert village exhibition

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Bhunga at display

Boat at coastal village exhibition

Coastal village exhibition

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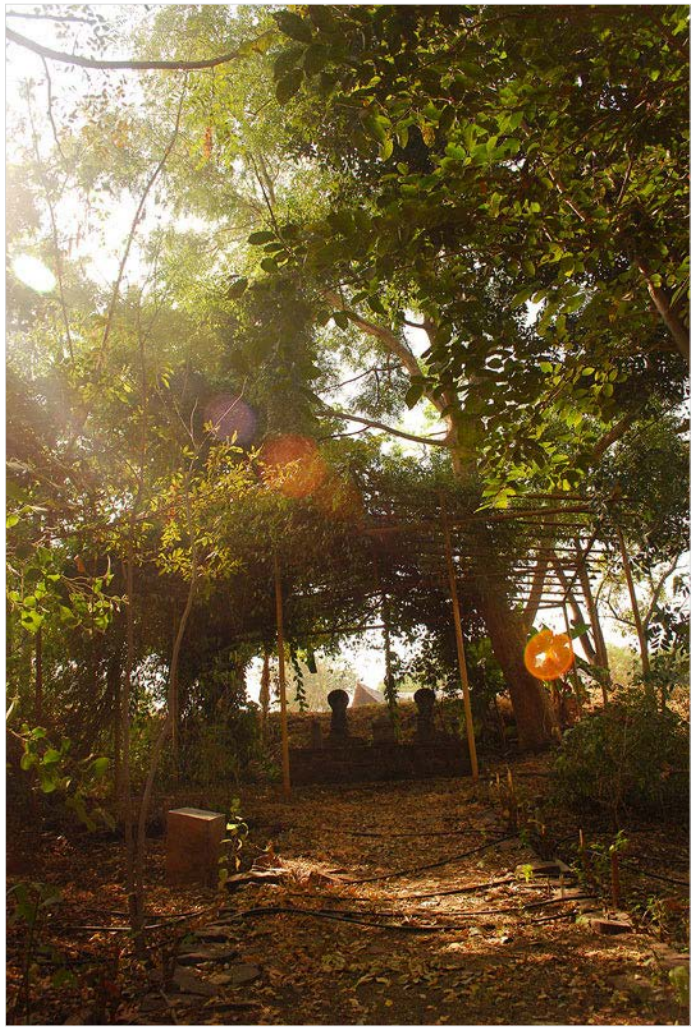

Sacred grove exhibition

Veethi Sankul – indoor museum

Veethi Sankul – indoor museum

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Aal – Vilakku lamp at display

Aal – Vilakku lamp at display

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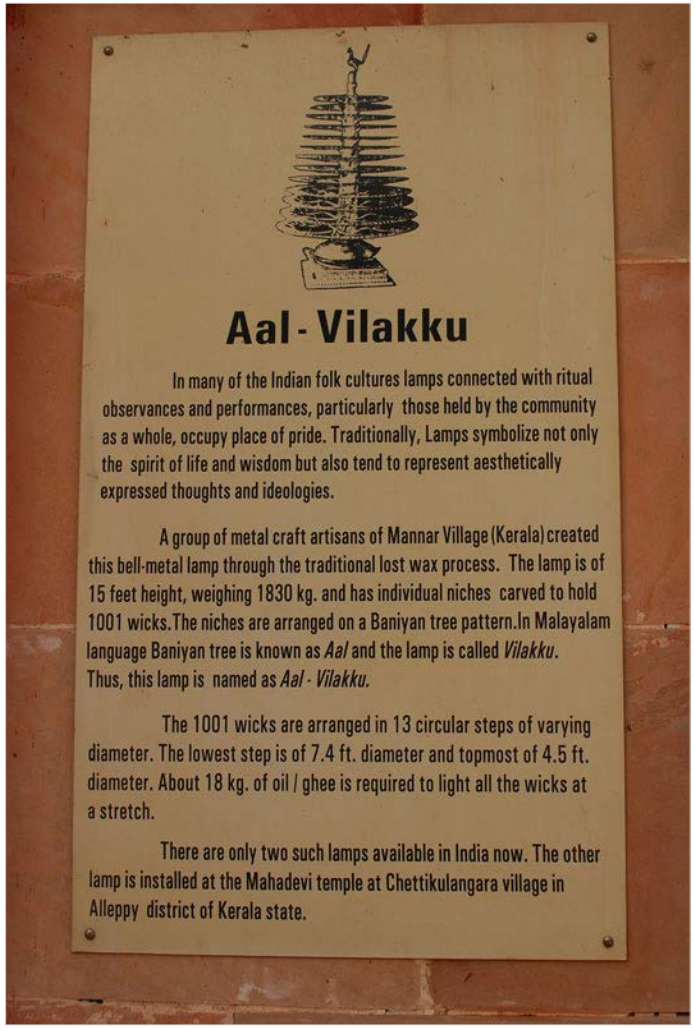
Aal - Vilakku
In many of the Indian folk cultures lamps connected with ritual observances and performances, particularly those held by the community as a whole, occupy place of pride. Traditionally, Lamps symbolize not only the spirit of life and wisdom but also tend to represent aesthetically expressed thoughts and ideologies.
A group of metal craft artisans of Mannar Village (Kerala) created this bell-metal lamp through the traditional lost wax process. The lamp is of 15 feet height, weighing 1830 kg. and has individual niches carved to hold 1001 wicks.The niches are arranged on a Baniyan tree pattern.In Malayalam language Baniyan tree is known as Aal and the lamp is called Vilakku. Thus, this lamp is named as Aal - Vilakku.
The 1001 wicks are arranged in 13 circular steps of varying diameter. The lowest step is of 7.4 ft. diameter and topmost of 4.5 ft. diameter. About 18 kg. of oil / ghee is required to light all the wicks at a stretch.
There are only two such lamps available in India now. The other lamp is installed at the Mahadevi temple at Chettikulangara village in Alleppy district of Kerala state.
Information display

Veethi Sankul – indoor museum

Veethi Sankul – indoor museum

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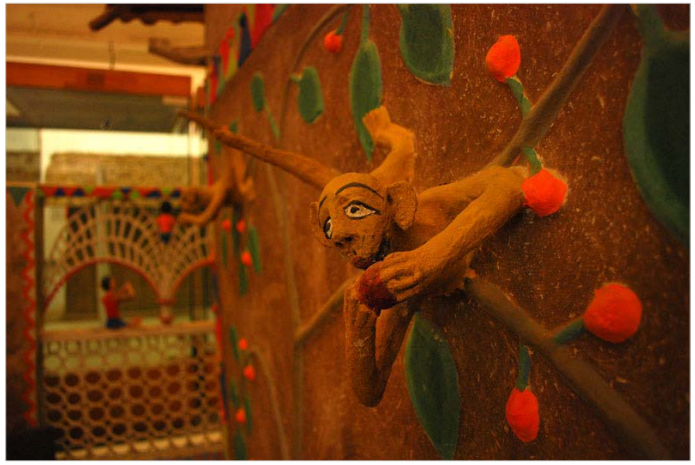

Veethi Sankul – indoor museum

Design Resource

Sacred Groves at Manav Sangrahalay

The Traveling Exhibition 'Sacred Groves of India'
by
Palash Vaswani
IDC, IIT Bombay

Source:
https://dsource.in/resource/sacred-groves-manav-sangrahalay/manav-sangrahalaya

1. Introduction
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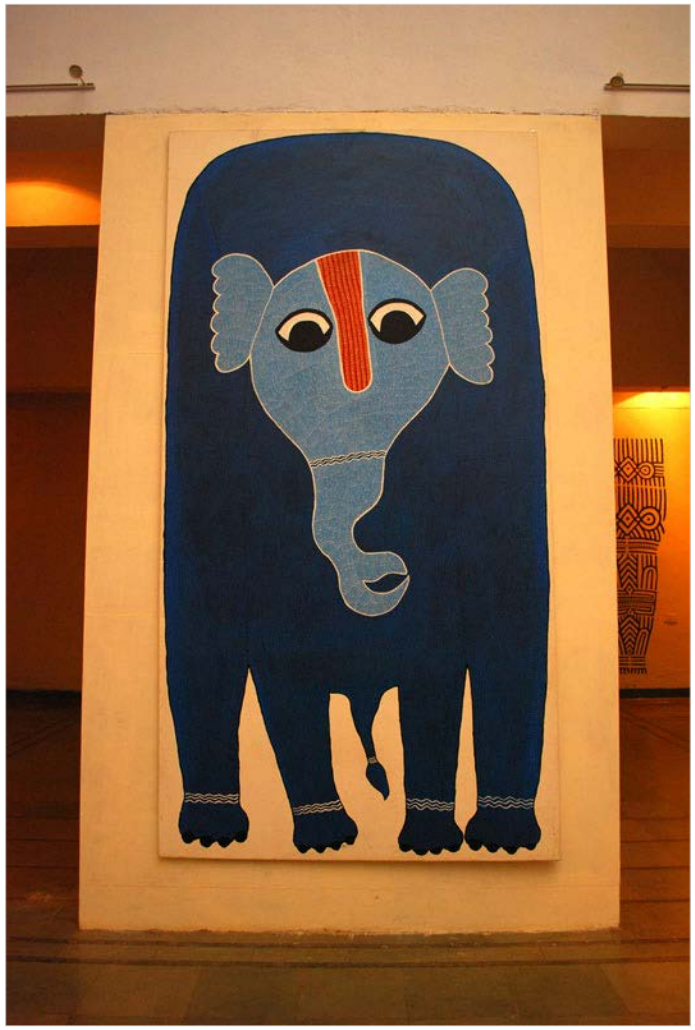
4. Contact Details

Veethi Sankul – indoor museum

Veethi Sankul – indoor museum



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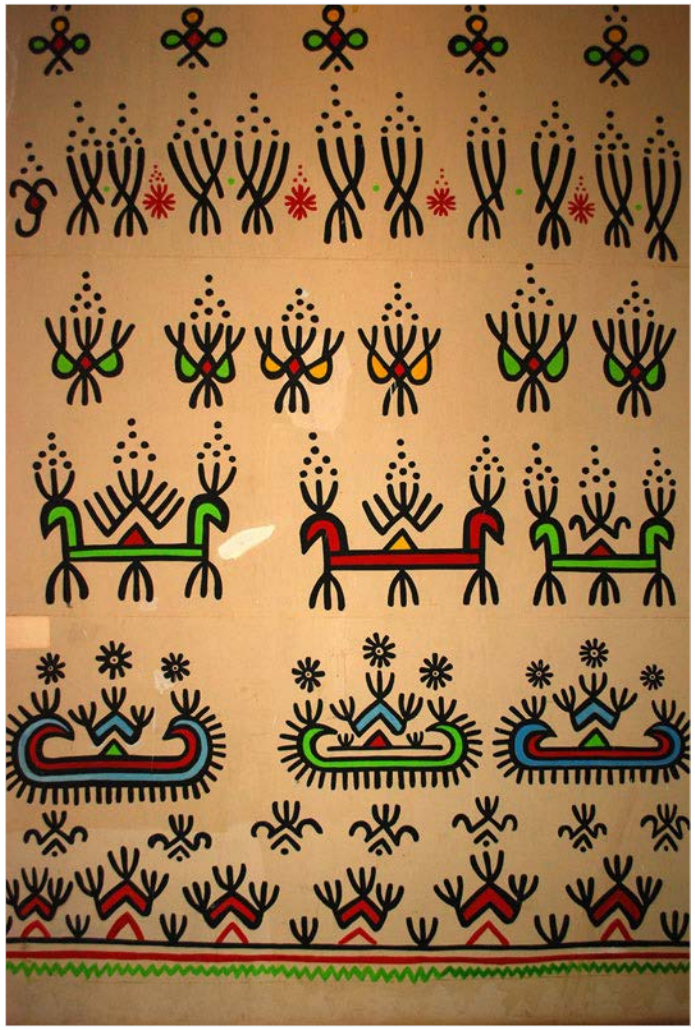

Veethi Sankul – indoor museum

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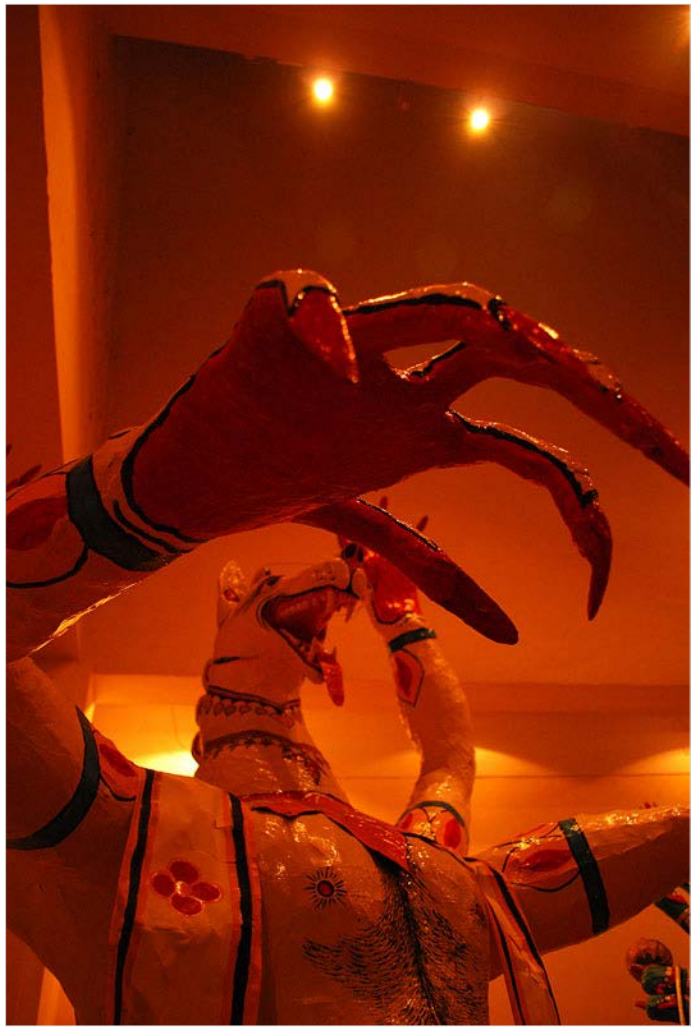

Veethi Sankul – indoor museum

Tribal habitat exhibition

Desert village exhibition

Design Resource

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Interiors of bhunga, huts of Rabaris from kutch, Gujrat

Temporary exhibition on Narmada river

Woodwork

Design Resource

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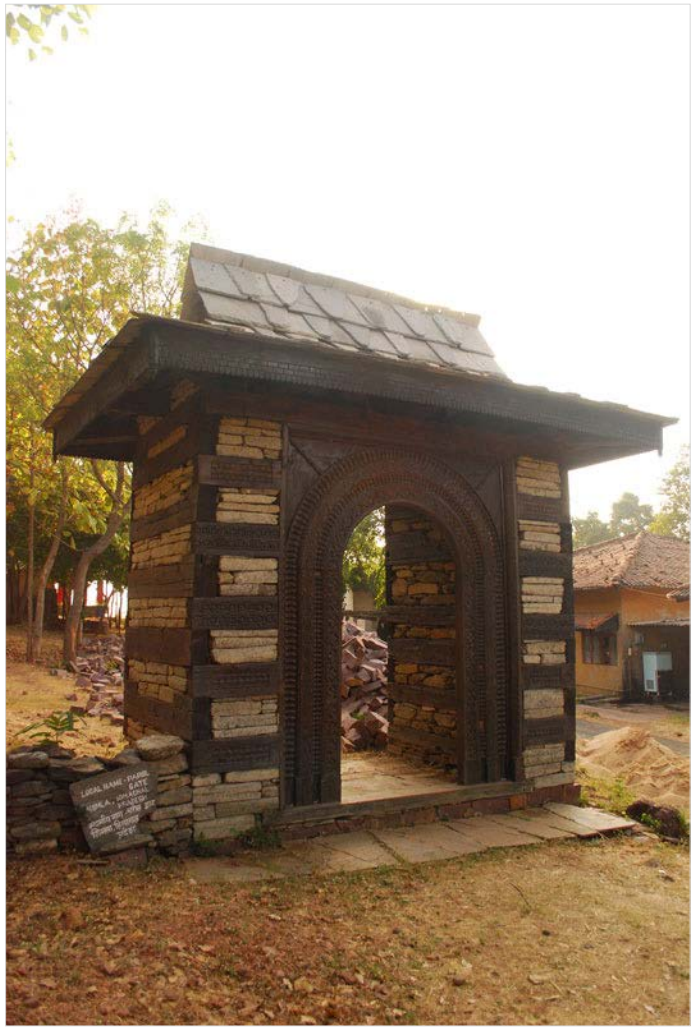

Himalayan Village

Dussera rath from Bastar region

Design Resource

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Himalayan Village

Sacred grove of Manipur

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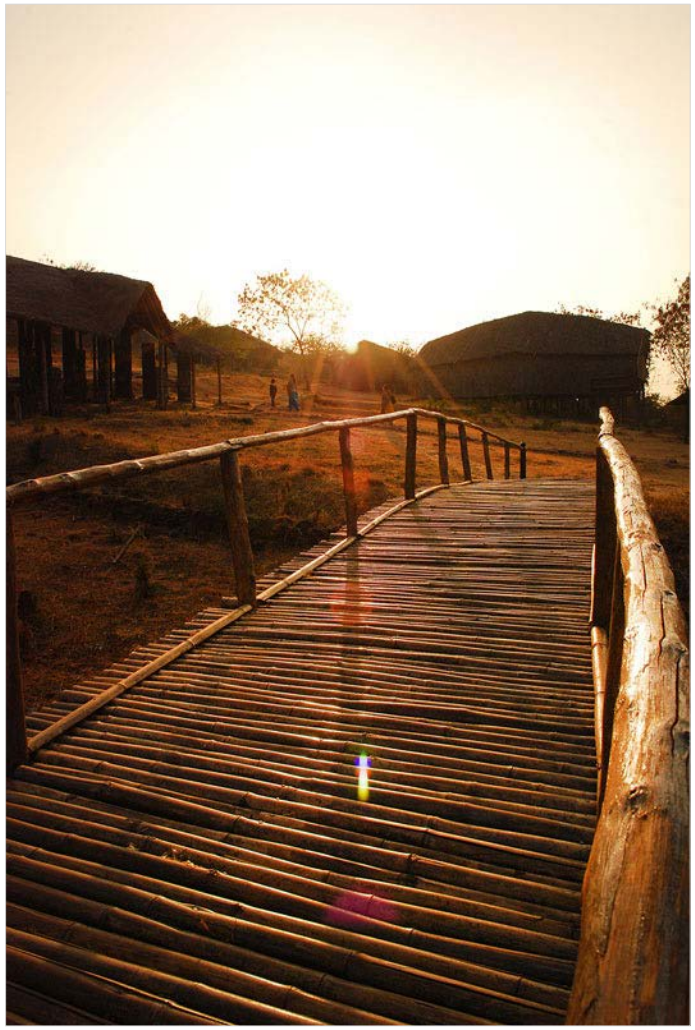

Tribal habitat exhibition

Tribal habitat exhibition

Tribal habitat exhibition

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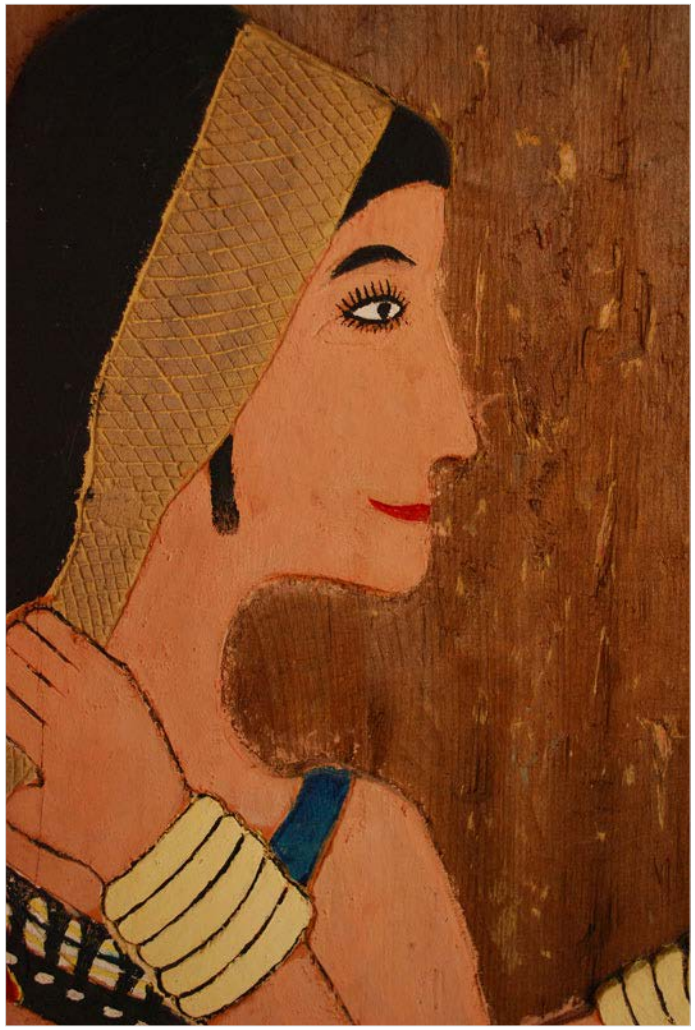
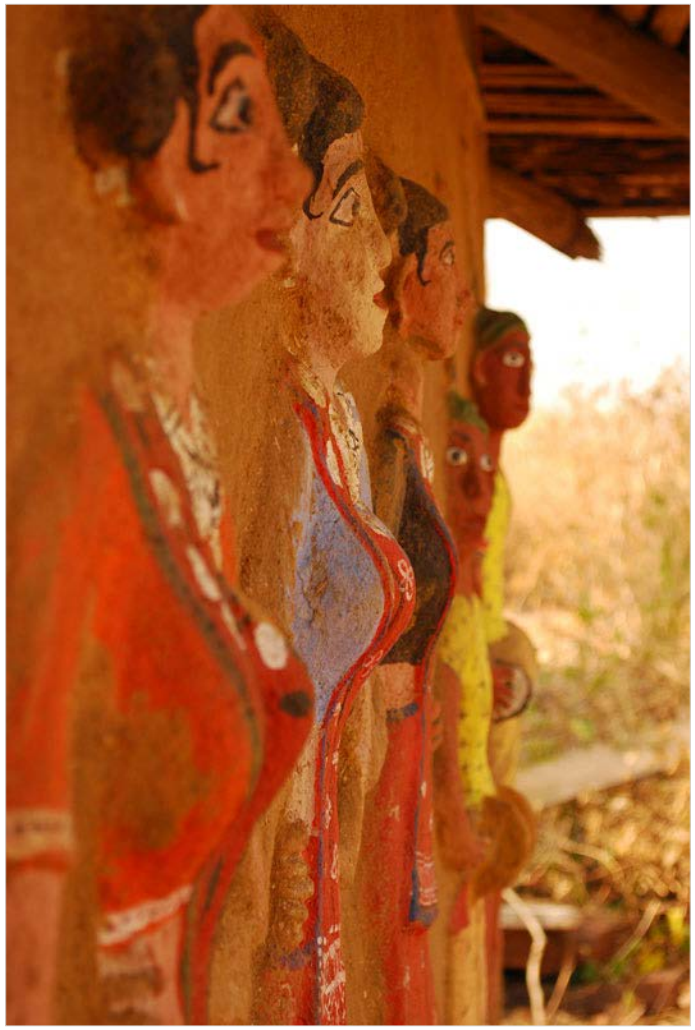


Tribal habitat exhibition



Tribal habitat exhibition

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Tribal habitat exhibition

Hut structure from North-East India is been created

Tribal habitat exhibition

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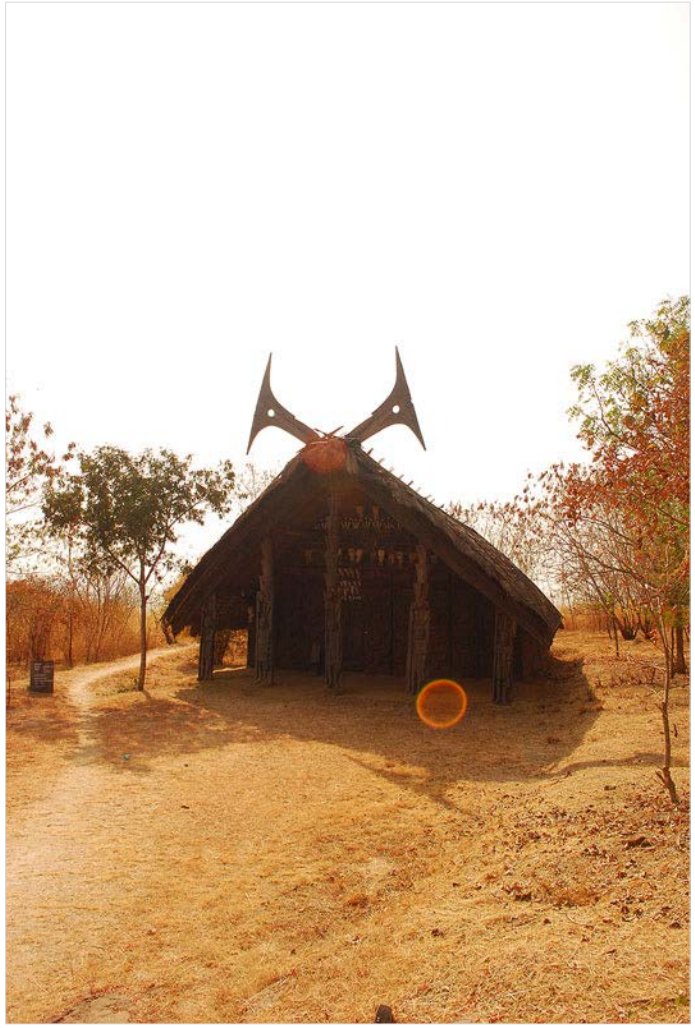

Tribal habitat exhibition

View from Shamla hills

Entry for Mythological Trail

Design Resource

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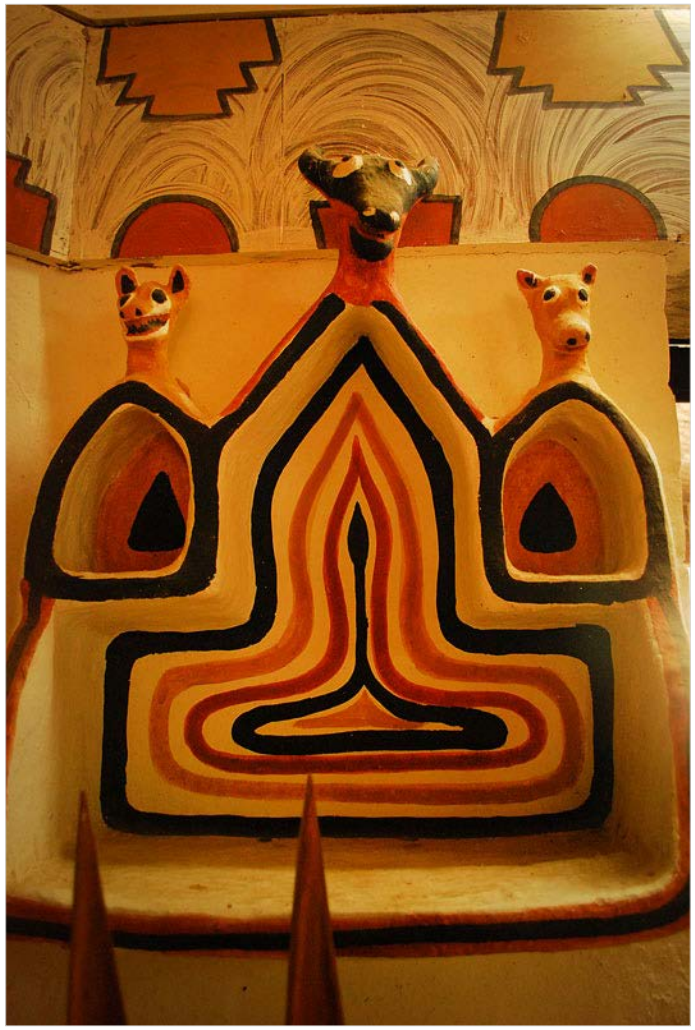
Display at Mythological Trail

Entry for Traditional technology exhibition



Indoor exhibition

Design Resource

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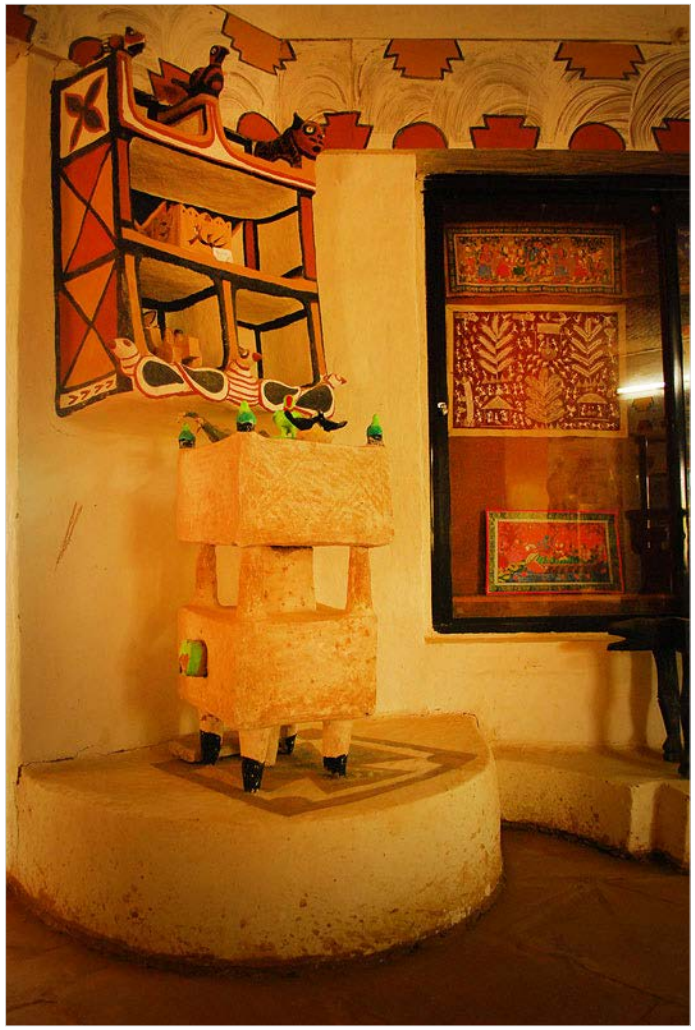

Indoor exhibition

Indira Gandhi Rashtriya Manav Sangrahalaya

Design Resource

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This documentation was done by Palash Vaswani, at IDC, IIT Bombay.

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